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Koryak. In Kamenskoye the sacred fire-board is still treated with respect; but the significance of the drum as a sacred heirloom of the family has declined, and I was able to acquire drums for the collection, all of which are ancient family drums. I have said before that indifference toward old customs may be observed more clearly in places nearer Kamchatka than in those near the Russian settlement on the Gishiga River. Near Kamchatka, for instance, in Kamenskoye, families may be found, which, though not baptized, show an inclination to acquire Russian customs. There are a few such families in Kamenskoye. They try to establish friendship with the Russians, and criticise their own customs without constraint. Thus the old man Yulta told me, as a proof that dog-sacrifices do not serve any useful purpose, how his people were once chasing in a skin boat after a whale, and could not come near enough to throw the harpoon. Then they killed a dog as a sacrifice; but the whale got still farther away from them. His scepticism, however, did not prevent him from killing a dog the next day, on the occasion of his son's departure. In the entire settlement, which consisted of thirty families, there is only one Koryak, Qačí'lqut, who has adopted Christianity. To welcome a Russian he puts on a fur jacket made after Russian fashion; and when he comes to a Russian house, he makes the sign of the cross with an air of great importance before the images of the saints of the Greek Catholic Church without knowing, however, how to fold his fingers properly. Nevertheless he has two wives, and kills dogs as sacrifices to The-Master-on-High. When I asked him once how it was that he, a Christian, made dog-offerings, he replied, that since he became converted, he killed only puppies, but not large dogs. This was a half-serious reply; it would seem that he thus thought to reconcile the two religions. All this, however, tends to the destruction of the former religion; and were it not for the low level of culture among the Russian settlers themselves, and the ignorance of the local orthodox clergy, the Russianization of the Koryak would proceed at a much more rapid rate than it does at present.

According to the census of 1897,[1] out of a total of 7530 Koryak, 3387 were baptized; i. e., 45 per cent. They were distributed among the districts as follows: —

| | *Christians.* | *Pagans.* |
|---|---|---|
| Gishiga | 1416 | 3018 |
| Petropavlovsk | 1727 | 948 |
| Okhotsk | 244 | 0 |
| Anadyr | 0 | 177 |

Of course a great many of the baptized are Christians only in name.

[1] See Pathanov, p. 21.

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842 that twenty-two women of from forty years of age and over had 120 children, — one had 1 child; five had 3 children each; four had 4 each; three had 5 each; two had 6 each; one had 7; three had 8 each; one had 9; one had 10; and one had 11. If we assume that all these women are unable to bear any more children (which evidently cannot be said with certainty), we shall then have an average of 5.5 births of living children to every woman, a considerable coefficient of female fecundity.

Of the total number of women whose measurements were taken, 13 per cent had never borne children. However, a part of these women were the wives of bigamists both wives of whom were infecund, and in such cases the husband may have been the cause of the sterility.

145 805 The accounts given by some travellers, of the extreme age reached by the Koryak, are much exaggerated. We could ascertain the age of the Koryak only approximately, by judging from their appearance, for they themselves do not know their age.

When conversing with old people, we tried to call up some event of their childhood, or of some other period of their life, which had left an impression on their memory. For instance, we tried to ascertain who was the chief of the district at the time of a person's marriage. In most cases the recollection of a Koryak regarding the events in his life is extremely confused.

162 145 In making our records we found, out of 284 men, only 13 whom we judged to be more than fifty-five years of age, and but one very old man, a Reindeer Koryak. He was not less than seventy years old, according to recollections of his children, and he may have been older. He was no longer able to drive reindeer, and was brought to us by one of his grandsons. Old women are met with even less frequently than old men.

161 On the basis of the above data, it is difficult to give a definite answer to the question whether the tribe is increasing in numbers or not. I shall touch upon this point in Chapter III; but, speaking generally, the Koryak population at present is increasing in the intervals between epidemics and famines. Epidemics especially carry off the increase of many years. Some Koryak settlements, those which have been or are at present subjected to the process of Russianization, are perceptibly decreasing in numbers.

[164] There is no reason to suppose that the Reindeer Koryak — perhaps with a few exceptions — are decreasing in numbers. They come less in contact with the Russians and with civilization in general than do the Maritime Koryak; they are better provided with means of subsistence, and have therefore preserved to a greater degree their primitive energy, so indispensable in a struggle with the adverse conditions of arctic life. There is no doubt that the Koryak were not very numerous in the past. That which is now accomplished by diseases imported by the Russians was effected in olden times by wars and famines.

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not know the names of the clans. On a part of the Reindeer Koryak, as we shall see later on, no tribute has been levied as yet, and they have not been given any clan-name.

The number of Koryak, Reindeer as well as Maritime, may be gathered from old official data, from those of the 1897 census, and from data collected by Mr. Bogoras and myself. The old official data — reprinted from year to year in the government reports, almost without change — relate to those groups only which were assessed for tribute, and the numbers there given are less than the actual numbers.

The statistics of the census of 1897 are more reliable.[1] This census was supposed to be taken on the same day over the entire empire; but in the sparsely settled districts of Siberia the enumerators spent several weeks covering each territory. Some of the remote places — for instance, the northern part of the Palpal, or the centre of the Parapol Dol — were never visited by enumerators, but they obtained their information second-hand. Nevertheless, the data of the census of 1897 are very nearly correct. The census bulletins of 1897 relating to northern Siberia have been worked up at the Central Statistical Bureau of the Ministry of the Interior in St. Petersburg by S. K. Patkanov, the first editor of that Bureau; but the results have not been published as yet. Mr. Patkanov,[2] however, has published a brief summary, based on the census, of the statistical and geographical data of the palæasiatic tribes, among which are the Koryak. I shall quote further from these data under the name of Patkanov. Mr. Patkanov also had the kindness, at my request, to send me from his material more detailed statistical data on the Koryak, of which also I shall make use.

The data collected by Mr. Bogoras and myself refer merely to those places which we visited personally, and will serve in verifying statistics relating to certain groups only.

We must distinguish the following groups of Reindeer Koryak.

*Gishiga District.* — 1. The Koryak of the Taigonos Peninsula (Taigono'-talu, i. e., "the people of Taigonos"). They spend the winter seasons along the valleys of the rivers Topolovka (Maka'la'nu-ve'yem[3]), Kilimadja (Kili'-mač'won-ve'yem), Matuga (Ma'tukan-ve'yem), Chaibuga (Poye'm-ya'n-ve'yem), and Avekova (ıļa'taña-ve'yem[4]). Three or four families only roam in winter along the valley of the Gishiga River (Wui'vo-ve'yem[5]). In summer they ascend the mountains where these rivers have their sources. For the purpose

[1] This census was the first general enumeration of the people of the Russian Empire, not for purposes of taxation, but for statistical purposes only.

[2] See Part I, list of authorities quoted, p. 10.

[3] "River of the poplar people," from ma'kan ("poplar"); the Russian word "tupol" (тополь) also means "poplar." The banks of this river abound in poplar-groves.

[4] ıļa'taña means "eye-woman."

[5] Wu'ivo formerly meant a fortified settlement, later on it was applied to Russian fortresses and also to Russian houses. Wu'ivon is now the Koryak name of the town of Gishiginsk.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4



of fishing, and hunting sea-mammals, a few families only, or members of families, remain during summer, without reindeer, at the mouths of these rivers. Officially these Koryak are called the "Taigonos Clan" (Тайгоносскій родъ).

According to old official statistics (a census taken in 1882 by the chief of the district), there were in this clan sixty-nine families (121 men and 130 women, making a total of 251 persons);[1] according to Patkanov (1897), the number of Taigonos Koryak was 381 persons (202 men, 179 women); while according to my own enumeration (1901), there were seventy-three families (168 men, 150 women, or 318 persons in all). The difference between Patkanov's figures and mine may be accounted for by the fact that, according to information gathered by myself, 97 of the Taigonos clan died of measles in 1900. Adding 97 to 318 would give 415; but at the time of my enumeration about 20 persons from other clans were included. The remaining difference may be ascribed to the natural increase from 1897 to 1900.

2. The three "clans," called by the Administration the First, Second, and Third Gishiga Clans (Первый, Второй, и Третій Гижигинскій родъ). Although they wander in different places, they keep within the limits of a certain area; namely, north of Gishiga and Penshina Bays, between the Penshina and Varkhalam Rivers, and partly on the Parapol tundra to the south of Penshina River. The families of these clans often intermingle; but, as a rule, the First Gishiga Clan wanders principally between the Varkhalam and Paren Rivers and their valleys; the Second, along the Tilqai and Mikina Rivers; and the Third, along the Oklan, a tributary of the Penshina River, and the tundra between the Penshina River and the village of Pustoretsk (Ewle'wun). During the winter some families of the First Gishiga Clan wander with the Tungus up the Varkhalam, Gishiga, and Paren Rivers, across the Stanovoi Ridge, and go as far as the Omolon and Korkodon, tributaries of the Kolyma River.

According to old official statistics, these clans consisted of 423 persons (152 of the First Clan, 167 of the Second, and 104 of the Third). Patkanov's figures show 531 persons (280 men and 251 women).[2] I succeeded in 1901 in enumerating the group of the Second Gishiga Clan only, which roamed along the Tilqai River, consisting of twelve families (or 63 persons) living in five tents. In these five tents 11 persons died of measles in 1900.

3. The Opuka Clan (Опукскій родъ), wandering in the northeastern part of the district, in the northern part of the Parapol tundra, and partly on the Palpal Ridge. According to the old figures there were 206 of them, while according to Patkanov there were 431 persons;[3] but it seems to me that this

[1] According to the census of 1830, the Taigonos clan consisted of 235 persons (104 men, 131 women).

[2] According to Mr. Patkanov's written information, there were in the First Gishiga Clan 115 persons (70 men, 45 women); in the Second, 279 persons (140 men, 139 women); in the Third, 137 persons (70 men, 67 women); but in Mr. Patkanov's published work (see p. 20) the total number for the three Gishiga Clans shows 590 persons.

[3] See Patkanov, p. 20. In his written information Mr. Patkanov gives the total number of this clan as 396 persons (222 men, 174 women).

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figure is below their actual number. On the Palpal Ridge the Reindeer Koryak move from place to place together with the Chukchee, and many of them do not pay any tribute.

4. The group of the Gishiga district, wandering chiefly upon the Parapol Dol (Парапольскій Долъ), between the rivers Talovka, Lesna, and Vivnik. This group is not recognised at all in the old official reports. According to information gathered by me at second-hand, there are over sixty families in it. Patkanov says (p. 20) that, with reference to 566 Reindeer Koryak of the Gishiga district, there is no indication in the census as to the clan to which they belong; but he does not say in what locality these 566 persons are entered. It is likely that these may be the Koryak of the group here mentioned.[1]

In this connection it should be mentioned, that, according to data gathered by me from the Gishiga archives, there was up to 1850 a Vetvei-Alutor clan of Reindeer Koryak assessed with fur-tribute (yasak); but since that year no tribute has been returned from them. In 1859, at the time of the tenth census "revision" (ревизская сказка), the Russian census taken for fiscal purposes, for purposes of assessment), no trace of this clan could be found, and at present it is not mentioned anywhere.[2] In the archives of 1873 I again came across an inquiry, by the provincial Administration, about this clan of the Reindeer Koryak. In reply to this inquiry, the chief of the Gishiga district reported that the Koryak of this clan had gone to the Reindeer Koryak, near Tighil, of the Petropavlovsk district. The chief of the Petropavlovsk district, in his turn, reported that the clan in question had moved back to the Gishiga district. Since then no mention of this clan has been made in the archives.

Besides the Reindeer Koryak proper of the Gishiga district, enumerated in the above four divisions, there are small detachments of Koryak, who, though wandering with reindeer, do not constitute independent reindeer groups. The families of these detachments are connected by family ties with the inhabitants of one or another of the villages of the Maritime Koryak near which they wander and with which they form an administrative unit. Frequently one part of the family lives in the settlement, while another part wanders with the herd; or a family wandering with reindeer will have in its herd reindeer belonging to relatives living permanently in a settlement. We find this class of Reindeer people in northern Kamchatka and along the shores of Bering Sea. Mr. Patkanov informs me, however, that, according to the census of 1897, 31 Reindeer people (16 men, 15 women) who wander in the valley

[1] According to written statement of Mr. Patkanov, the total number of Reindeer Koryak of the Gishiga district which do not belong to any officially recognized clan is 590 persons (324 men, 266 women). They wander in different localities of the northeastern part of the district.

[2] Mr. Patkanov mentions in his written information a Vetvei clan (Ветвейскій родъ) consisting of 21 persons (8 men, 13 women), but its wandering-grounds are designated as unknown.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4



of Avekova River belong to the Maritime Koryak of the Second Paren clan, and 14 Reindeer people (9 men, 5 women) of Parapol Dol are of the First Kamenski clan. I myself have not heard that the Paren people have relatives among the Reindeer Koryak; but I know three Koryak in the Kamenskoye settlement, who, being traders, have purchased reindeer. However, they themselves do not take them out to pasture, but leave them in the care of permanent Reindeer Koryak.

The total number of Reindeer Koryak of the Gishiga district, united by ties of kinship with the villages of the Maritime Koryak, or originating from them, and considered as belonging to those settlements, consists, according to Patkanov's information, of 461 persons (236 men, 225 women). Detailed numbers of the groups of these Reindeer Koryak will be given in enumerating the villages and clans of the Maritime Koryak of the Gishiga district.

Thus we see that the data relating to the numbers of the Reindeer Koryak of the Gishiga district are both incomplete and contradictory; but it may be said in general that 2389,[1] the total figure of Patkanov for the number of the Reindeer Koryak in the Gishiga district, is approximately correct.

*Petropavlovsk District.* — The Reindeer Koryak of the Petropavlovsk district wander over the mountains, from the boundaries of the district, almost to the 55th degree north latitude. They may be divided into two groups.

1. The first group, consisting, according to official statistics, of two clans: the First Nomadic Clan (Первый кочевой родъ) of 272 persons; the Second Nomadic Clan (Второй кочевой родъ) of 284 persons. This makes a total of 556 persons. According to Patkanov, the first clan consists of 444 persons, and the second of 312 persons, or 756 persons all together.

2. The second group, to which belong 528 Reindeer Koryak enumerated in the census of 1897. These include, according to Patkanov,[2] Reindeer people belonging to the settlements of the Maritime Koryak, and Reindeer Koryak proper who moved thither from the Gishiga district. No detailed information as to the respective numbers of each separate group is given, but it is pointed out that the latter are the more numerous.

In all probability, the Reindeer Koryak proper, or a part of them, who had wandered thither from the Gishiga district, constitute the clan of the Gishiga district, which, as we saw, seems to have disappeared in 1850. As to the Reindeer Koryak of the Petropavlovsk district classed by the Administration as belonging to the settlements of the Maritime Koryak, we find, according to Mr. Bogoras, that there are 61 nomad Koryak belonging to the Lesnovskoye settlement. The total number of Reindeer Koryak in the Petropavlovsk district is, according to the last census, 1284 persons.[3]

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[1] See Patkanov, p. 17. [2] See Patkanov, p. 20. [3] See Patkanov, p. 18.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4



*Anadyr and Okhotsk Districts.* — According to the last census, there were found in the Anadyr district five tents of Reindeer Koryak, or 75 persons (33 men, 42 women), wandering, together with the Chukchee, in the southern part of the Anadyr district, on the northern slope of the Palpal Ridge. In the Okhotsk district 13 persons were found, apparently a camp of Koryak wandering together with the Tungus.

SETTLEMENTS OF THE MARITIME KORYAK. *Okhotsk District.* — In the Okhotsk district, Maritime Koryak are found in two settlements only, — in the villages of Yamsk and Tumansk. They are Christians, and have become Russianized. They have forgotten the Koryak language, and speak Russian as well as Tungus. Physically they represent a blood mixture of Russians, Tungus, and Yakut. According to official data there are 205 Koryak in the village of Yamsk, and 26 Koryak in the village of Tumansk, or 66 per cent of the total number of inhabitants of those two villages. All together, there are 231 Maritime Koryak in the Okhotsk district.

*Gishiga District.* — The settlements of the Maritime Koryak of the Gishiga district are situated along the shores of the Okhotsk and Bering Seas. I begin with the villages on the Okhotsk Sea.

1. The settlement Nayakhan (Koryak E'ĭgıval, "West") is at the mouth of the Nayakhan River, in Gishiga Bay. Officially the clan is called the "Germanda Clan" (Германдинский родъ), from the Germanda River (Koryak Lıgı'čmanı[1]), on the banks of which the Koryak used to live. These Koryak, like those of the Okhotsk district, have become Russianized.[2] They are of the Orthodox faith, and some of them are related to Russians. Although the Koryak language is still in use, it is spoken imperfectly, and not by all. Like the Koryak of the Okhotsk district, they have formed a peculiar dialect of the Russian language. They also speak the Tungus language, as they often come in contact with the Tungus, who in summer come to the Nayakhan settlement to attend the fair. The Nayakhan Koryak, like those of the Okhotsk district, live in log-cabins built after the Russian fashion. Their summer settlement is at the very mouth of the river; in winter they locate about four miles up the river.

The statistics of 1850 show that in the Germanda Clan there were twenty families, or 125 persons (65 men, 60 women); according to Patkanov (1897), there were only 42 persons (27 men, 15 women); while my figures (1901) show that there were eight families, or 35 persons (21 men, 14 women). Apparently the clan is becoming extinct. Nayakhan is at present the only Koryak settlement in Gishiga Bay.[3]

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[1] From Lı'gun, "stone-birch." Birch-trees, apparently, are found along the banks of this river.

[2] Until recently there was another small settlement of Maritime Koryak near the mouth of the Avekova River, but no permanent houses are to be found there any longer. In summer some families of Reindeer Koryak and Tungus fish there. In the town of Gishiginsk proper there were, according to the 1897 census, 17 Koryak.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY 4



2–4. The first Koryak settlements on the western shore of Penshina Bay are found on Cape Itkana, where there are three settlements, — Little Itkana (Neni'yigičun), Middle Itkana (Osgi'nčo), and Big Itkana (Itkanu). Little Itkana is situated thirteen miles and a half from Middle Itkana, and the latter thirty miles from Big Itkana. I mention these settlements together, as they constitute officially the single "Itkana Clan" (Итканскій родъ). Besides, families often move from one settlement to another. During my winter sojourn there, all the inhabitants of Middle Itkana moved over to their relatives in Big Itkana. Three families who lived permanently in Middle Itkana were afraid, after the epidemic of measles in 1900, to stay at the settlement in such small numbers.

According to statistics of 1886, the three settlements consisted of eighteen families, or 157 persons (63 men, 94 women); according to Patkanov (1897), there were 155 persons (65 men, 90 women); while, according to my own figures (1901), there were fifteen families, or 117 persons (59 men, 58 women). Besides these 117 Itkana people, there lived among them, in the winter of 1901, 11 Koryak from Paren. In 1900 they lost 32 persons (7 men, 25 women) from measles. Of the above total figure of 1901, 93 persons lived in Big Itkana, and 35 in Little Itkana. If the enumeration of 1886 and of the census are correct, then the people of Itkana are decreasing in number but I should state here that the Itkana people, from their size, constitution, and appearance, gave me the impression of being physically the best representatives among the Koryak that I saw.

5–8. Four settlements — Paren (Po'itn), Kuel, Khaimchiki, and Tılgovo — form one group of Maritime Koryak, known under the name of "Paren people" (Пареньы). Officially they form at present three clans, — First, Second, and Third Paren Clans (Первый, Второй, и Третій Пареньскій родъ). In the 1897 census they were divided into two clans, — First and Second;[1] but in 1900 I found among them three elders (two in Kuel and one in Paren) who collected tribute.

Of the above four settlements, Paren and Tılqovo are winter settlements; Khaimchiki, a summer settlement; and Kuel, a permanent village.

Paren (Po'itn), the larger winter settlement, is situated on the bank of the Paren River (Po'itu-ve'yem), about thirteen miles from its mouth. In summer most of the inhabitants live near the mouth of the river, in the summer settlement Khaimchiki; but a part of them stay in Kuel.

Kuel, near the mouth of a small river of the same name, is situated on the seashore, about ten miles north of Paren.

Tılqovo had in 1900–01 one house, where a family from Kuel lived during the winter. Some winters there are two houses here. It is on the Tılqai River, a little over fourteen miles from the sea.

[1] According to Patkanov's written information.

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According to official statistics (1850), there were fifty-four families, or 300 persons (156 men, 144 women), in the Paren clans. Patkanov's enumeration (1897) is 247 persons (110 men, 137 women);[1] and, according to my own census (1901), 199 persons lived in their own settlements, 11 lived with the Itkana people, and they lost 24 in the measles epidemic of 1900. From these data we may draw the conclusion that the Paren people are also decreasing in number.

9–16. The so-called "Kamenski people" (Каменцы) live in the following settlements: Mikino (Me's-ken), Shestakovo (Le'ăleĕčan), Yagach, Levati, Yarnochek, Kamenskoye (Va'ĭkenan), Talovka (Xes-xe'n), and Ma'meč (Russian Мамечи). They are divided officially into three clans, — First, Second, and Third Kamenskoye Clans (Первый, Второй и Третій Каменскій родъ). The Third Kamenskoye Clan is in some official documents called the "Yagach Clan" (Ягачанскій родъ), and is so registered in the census of 1897. Outside of the settlements enumerated above, three families of Kamentsi live in the Rekinniki settlement.

According to official data of 1850, the Kamentsi numbered 437 persons (242 men, 195 women), or sixty-seven families; the census of 1897 gives 431 persons (202 men, 229 women); and from my own data (1901) there were 317 persons (153 men, 164 women). According to information gathered by myself, 65 persons died of measles in 1900.

All these settlements are situated on the seashore. Shestakovo, Kamenskoye, and Talovka are at the mouths of the rivers Shestakovka (Egač), Penshina (Ma'gitkin-ve'yem), and Talovka (Xes-xe-ve'yem). All these settlements of the Kamenski people are permanent; that is, they live there summer and winter.

Migration from one settlement to another occurs quite frequently, on account of change of season, requirements of the hunt, or for family reasons, so that the population of the settlements is changeable. Moreover, some families of the Kamentsi have, during the summer hunting-season, summer underground houses on the seashore, outside of their permanent dwelling-places; but they have no particular names. The Kamenskoye settlement is always the most populous. To give an idea of the relative number of inhabitants in the settlements of the Kamentsi, I will give the number of people in each at the time of my census-taking.

Mikino had 28 inhabitants; Shestakovo, 18; Yagach,[2] 21; Yarnochek, 22; Levati, 24; Kamenskoye, 162; Talovka, 42; Ma'meč, 25; Rekinniki, 15.[3]

[1] Not including the 31 nomadic people (see p. 434).

[2] The village Yagach (Koryak Ega'ł) is also the name of the river on which Shestakovo lies. The route between Shestakovo and Kamenskoye, leading over the Kamenski Ridge, turns away from the seashore. The villages Yagach, Yarnochek, and Levati are situated on the bold rocky shore between the mouths of Shestakovka (Ega'ł) and Penshina Rivers, and therefore are not visited by travellers.

[3] See Fig. 251.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4



All the Kamentsi are Pagans. In the Kamenskoye settlement there are two persons who are nominally considered Christians, and in Ma'meč and Rekinniki there are three Christian families. 361 162

The official clans are distributed as follows: —

The First Kamenskoye Clan (191 persons, census of 1897; and 139 persons of my census) live in the settlements Kamenskoye, Talovka, Ma'meč, and Rekinniki. The Second Kamenskoye Clan (81 persons, census of 1897; and 69 persons of my census) live in the settlements Kamenskoye and Talovka.

The Third Kamenskoye or Egač Clan (154 persons, census of 1897; and 109 persons of my census) live in the settlements Kamenskoye, Levati, Yarnochek, Egač, Shestakovo, and Mikino.

The rest of the clans in the Gishiga district, on Penshina Bay, are —

17, 18. The inhabitants of the villages of Pustoretsk (Ewle'wun) and Rekinniki (Rekmnok), with the exception of 15 Kamentsi living at Rekinniki, as pointed out above, constitute officially the Pustoretsk clan (Пустортцкій родъ). According to the report of the chief of the Gishiga district of 1867,[1] there were 110 persons (62 men, 48 women) in this clan. According to the census of 1897,[2] the clan of Pustoretsk consisted of 99 sedentary persons (50 men, 49 women) living in the villages of Rekinniki and Pustoretsk, and of 63 persons (29 men, 34 women) wandering with reindeer over the tundra in the vicinity of the villages here named. The enumeration of Bogoras (1901) shows for the village of Rekinniki 87 inhabitants (including 15 persons belonging to the Kamentsi), for the village of Pustoretsk 54 persons, and 25 Reindeer people belonging to the village of Rekinniki. The majority of Koryak of this clan have embraced Christianity.

19. Podkaguirnoye (Pitka'hen) village, whose inhabitants constitute officially a separate Podkaguir clan (Подкагирскій родъ), numbered, according to the report of 1867 before mentioned, 65 persons (35 men, 30 women); the census of 1897 shows 51 persons (28 men, 23 women), 34 of whom live in the village, and 17 wander with reindeer. According to Mr. Bogoras (1901), there were only 25 persons in the village. Apparently this clan is on the decline. Unfortunately I have no information as to the number of people who died during the epidemic of measles in 1900.

In enumerating the settlements of Maritime Koryak of the Gishiga district along the shores of Bering Sea, I shall start from the most northern settlement of the Kerek, and proceed southward.

The official border-line between the Gishiga and Anadyr districts passes through the Kerek territory. Before the visit of the Jesup Expedition, not a

[1] In the year 1867 the Administration of the Koryak of the clans Pustoretsk, Podkaguirsk, and of the villages of the Alutor Koryak, was transferred from the chief of the Petropavlovsk district to that of the Gishiga district. Therefore I could not find in the archives of Gishiga earlier data concerning those clans.

[2] Pothanov's written information.

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single white person had traversed the entire Kerek territory. From the south the Russians communicated with the Kerek of the villages Kavačat and Ilpi.

Ankudinov, the assistant of the chief of the Anadyr district, was the first one to reach (1897) the first Kerek settlements in the north, going from the mouth of the Anadyr River; but Mr. Bogoras was the first (1901) to pass with dog-sledges along the seashore, and visit all the Kerek settlements.

A part of the southern Kerek have been assessed for tribute only recently, but official data concerning them are very much confused. The same may be said with reference to the settlements and numbers of the Opuka and Poqa'č Koryak, the nearest neighbors of the Kerek. I shall therefore at first proceed with the data relating to the settlements of the Kerek as well as to those of the Opuka, Poqač, and Qa'yılın Koryak, from north to south, according to the data collected by Mr. Bogoras.

*Kerek Villages.* 20–32. Hačhatahın and Ke'ñiun have one house each with 25 inhabitants. Vati'rkan has three underground houses with about 50 persons. The settlements Annon, Malan, Yagnon, and Ukılan, have one house each with 25 inhabitants. Ilpi (on the mouth of the river of the same name) has three houses with 50 persons approximately. The settlements Mečivnen, Tapan, Vaimentahın, and Tapatahın have one house each, containing about 25 persons. Kavačat has 21 inhabitants. According to these data, the total number of Kerek is 371 persons.

The settlements of the Opuka and Poqač Maritime Koryak, according to Mr. Bogoras, are the following.

33, 34. The Opuka Koryak live in two villages on the Opuka River, — Čimi'tqa with five underground houses; and Opuka, near the mouth of the river, with four houses. The inhabitants number about 90.

35. The Poqa'č Koryak live along the Poqač River. Their underground houses, nine in number, are scattered along the river, and their population is about 90.

36. Khailino (Russian Хайлино, Koryak Qa'yılın) is situated on the upper course of the Vivnık River. According to the data of Mr. Bogoras (1901), there were in Khailino seven underground houses; but he counted the inhabitants of five of them only, in which he found 67 persons. From the statistical report for 1898 of the governor of the Maritime Province we also see that the Khailino settlement had seven underground houses with 93 inhabitants. Thus the figure of 1898 may agree with that of Mr. Bogoras.

The number of the Kerek, together with the number of the Opuka, Poqa'č, and Khailino Koryak, shows, according to the enumeration of Mr. Bogoras,[1] a total of 644 persons. I take this total in order to be able to compare the data of Mr. Bogoras with those of the census of 1897.

[1] For the village of Qa'yılın only, I take the figure 93 of the report of the governor.

1: Jochelson E-5 (1900-01) 1908 RY 4 Koryak RY4



Under the name of "Kerek" are quoted in the census of 1897 only the inhabitants of the five northern Kerek villages, apparently numbered by Ankudinov, mentioned above. There were twenty-four families, or 102 persons (52 men, 50 women).[1] They are placed in the territory of the Anadyr district. The inhabitants of the Kerek village Ilpi (Russian Khatyrka, Хатырка)[2] are counted as belonging to the Khatyrka clan of Koryak, and the inhabitants of the Kerek village Kavačat on Cape Anannon as belonging to the Kovacha Clan of Koryak. All other Kerek villages visited by Mr. Bogoras were not enumerated by the census of 1897.

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Thus we have in the northeastern part of the Gishiga district, according to the census of 1897, three "clans" of Maritime Koryak, in which, as we have seen, was included also a part of the Kerek. These three clans are[3] —

The Khatyrka Clan (Хатырскій родъ), showing 66 persons (35 men, 31 women) living in the villages of Khatyrk (Ilpi) and Kovacha (Ковача, evidently the Kerek Kavačat) on the river Opuka,[4] — 44 persons in the former village, and 22 in the latter.

The Kovacha Clan (Ковачинскій родъ), showing 104 persons (54 men, 50 women) living in the villages of Kovacha[4] (apparently the Kerek Kava'čat) and Khatyrka (Ilpi), — 91 persons in the former village, and 13 in the latter.

The Pokhacha Clan (Похачинскій родъ), showing 178 persons (90 men, 88 women), — living in the villages of Pokhacha (evidently Paqač of the Koryak) on the river Pokhacha (Poqač), 71 persons; of Pokhacha[5] on the river Opuka, 47 persons; of Khailino (Qa'yilin), 60 persons. Thus, according to the census of 1897, the total number of inhabitants of the five northern Kerek villages — of the villages of Ilpi (Khatyrka) and Kava'čat (which are placed by Mr. Bogoras also among the Kerek settlements), and of the Opuka, Paqač, and Qa'yilin Koryak — is 450 persons. If we add to this figure the number of inhabitants of the Kerek settlements (evidently the settlements Yagnon, Ukilan, Mečivnen, Tapan, Vaimentahin, and Tapatahin), not numbered by the census of 1897, but visited by Mr. Bogoras, namely 150 persons, we receive the total of 600 persons, which total is lower than the figure 644 of the Bogoras census mentioned above. In view of the fact that the census of 1897 was made before the last epidemic of measles (1900) ravaged the country, we way draw the conclusion that the official data concerning the Kerek and the Koryak of Opuka, Poqač, and Qa'yilin, are incomplete. Besides, the official designation of the settlements is confused.

The so-called Alutor Koryak (in Russian Olutortsi, Олюторцы) inhabit the

[1] See Patkanov, p. 18.

[2] For the name "Khatyrka" see Part I, explanatory note to the map.

[3] According to written information of Mr. Patkanov.

[4] According to Mr. Bogoras, the Kerek village Kavačat does not lie on the Opuka River (see map, Part I). In the census of 1897 two villages named Kovacha are enumerated.

[5] According to Mr. Bogoras, there is no such village on the Opuka River. The Opuka village at the mouth of the river is evidently the one meant. It may also be noted here that the village Čimi'tqa, on the Opuka River, indicated by Mr. Bogoras, is not mentioned in the census of 1897.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4



villages (37–42) of Alut (Russian Olutorsk, Олюторскъ), Ilir (Russian Kultusno or Kultusnoye, Култусное), Tɪl|ɪran (Russian Tilechiki, Тилечики), Vetvey (Ветвей), Vivnik (Вывунки), Kičhin (Russian Kichiga, Кичига), and Tɪm|atɪ (Тымлаты). To the group of Alutor Koryak belong also a certain number of people who wander with reindeer.

The data on the Alutor Koryak at my disposal belong to two lines of information. The census of 1897 enumerates them by clans, according to written information of Mr. Patkanov, and Mr. Bogoras by villages.

According to the census of 1897, we have the following clans: —

Alutor Clan (Олюторскій родъ), which includes 117 sedentary persons (61 men, 56 women) and 81 nomads (43 men, 38 women), a total of 198 persons. Of the sedentary people, 101 (52 men, 49 women) lived in the Alut village, and 16 (9 men, 7 women) in the Kičhin village.

Kultusno Clan (Култусный родъ), which consists of 202 sedentary persons (96 men, 106 women) and 149 nomads (73 men, 76 women), a total of 351 persons. The sedentary people lived in the villages of Vivnik and Tɪl|ɪran. No separate numbers are given.

Tɪl|ɪran or Tilechinski Clan (Тилечинскій родъ), which comprises 84 sedentary persons (46 men, 38 women) and 8 nomads (3 men, 5 women), a total of 92 persons. Of the sedentary people, 61 (31 men, 30 women) lived in the Tɪl|ɪran village, and 23 (15 men, 8 women) in Vivnik.

Vivnik Clan (Вывунскій родъ), consisting of 96 sedentary people (54 men, 42 women) and 14 nomads (10 men, 4 women), a total of 110 persons. Of the sedentary people, 79 (44 men, 35 women) lived in Vivnik village, and 17 (10 men, 7 women) in the Kičhin village.

Kičhin Clan (Кичигинскій родъ), which consists of 95 sedentary persons (56 men, 39 women) and 63 nomads (34 men, 29 women), a total of 158 persons. Of the sedentary people, 86 (50 men, 36 women) lived in Kičhin, and 9 (6 men, 3 women) in Tɪl|ɪran.

The whole number of the five clans of the Alutor Koryak, according to the census of 1897, shows 909 persons (476 men, 433 women).

In the manuscript notes of Mr. Patkanov the villages of Vetvey and Tɪm|atɪ are not mentioned at all.

The census of Mr. Bogoras, of the Alutor Koryak, was made by villages. For purposes of comparison I will quote also available older official data.

37. The village Alut, according to the census of 1859, had 147 inhabitants (79 men, 68 women); according to the report of the governor (1898), 101 persons (52 men, 49 women), with eleven underground houses. The data of Mr. Bogoras, however (1901), show only 80 persons with seven underground houses. This decrease is apparently to be ascribed to mortality from disease. The inhabitants of Alut have recently been converted to the Greek Orthodox faith.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4



38. Kultusnoye (ɪ|ir), by the census of 1859, had 222 persons (119 men, 103 women). According to the report of the governor of the Maritime Province (1898), there were twelve underground houses with 144 inhabitants (66 men, 78 women). In the data of Mr. Bogoras (1901), only eleven underground houses are indicated, and three camps, or 25 nomads, belonging to the ɪ|ir village.

39. Tɪ|ɪran or Tilechiki had 57 inhabitants (30 men, 27 women) according to the data of 1859, 98 (51 men, 47 women) according to the report of the governor of 1898, and only 42 persons according to Mr. Bogoras (1901).

40. Vetvey had 20 inhabitants (11 men, 9 women) according to the data of 1859, 10 (6 men, 4 women) according to those of 1898. In the data of Mr. Bogoras (1901) only three underground houses are indicated.

41. Vivnik had 88 inhabitants (53 men, 35 women) according to the data of 1859, 102 (59 men, 43 women) according to the report of the governor (1898), with eight underground houses, while according to Mr. Bogoras (1901), there were only four underground houses with one camp of nomadic people belonging to this village.

42. Kičhɪn consisted, according to the data of 1859, of 145 persons (81 men, 64 women); according to the report of the governor of the Maritime Province (1898), of 170 persons (95 men, 75 women) with fifteen underground houses; and, according to Mr. Bogoras (1901), of 113 sedentary persons with 12 camps or 120 persons of nomadic people belonging to the village.

43. Tɪmlatɪ is not mentioned in the census of 1859. According to the governor's report (1898), this village had 48 persons, while Mr. Bogoras found seven underground houses there, but he does not indicate the number of people.

In comparing the different data concerning the Alutor Koryak, we may draw the conclusion that the data of Mr. Bogoras are incomplete, and therefore we cannot say in how far the number of the Alutor Koryak has diminished since the census of 1897 and older data.

*Petropavlovsk District.* — The Maritime Koryak of this district are Russianized, like the Kamchadal. The official reports do not divide them now into clans, as they do arbitrarily with the Koryak of other districts. Even the groups of Reindeer Koryak of the Petropavlovsk district are at present often designated in official reports as "nomadic communities" (кочевое общество), and not as clans (родъ). The census of 1897 indicates every settlement of the Maritime Koryak of the Petropavlovsk district as a "village community" (сельское общество) by itself, in the Russian sense of this word. Thus, concerning the sedentary Koryak of the Petropavlovsk district, we have to do only with an enumeration of villages, and not of clans. The villages Nos. 44–49 are on Bering Sea, and Nos. 50–54 on the Sea of Okhotsk.

44. Karagha (Koryak Qare'ɪm). According to the statistical report of the governor of the Maritime province (1898), this village had 168 inhabitants

k:Jochelson E-5 (1900-01)1908 RY4 Koryak RY4



(87 men, 81 women) with twenty houses. Patkanov (census of 1897) informs me that there are only 103 persons (56 men, 47 women). It is difficult to explain the difference between these figures.

45. Dranka. Here are found, according to Patkanov (census of 1897), 82 persons (36 men, 46 women); the governor's report (1898) gives 86 persons (38 men, 48 women) with thirteen houses.

46. Ivashka. Here, according to both sources named, were 37 persons (19 men, 18 women) with six houses.

47. Khalula or Khalulinskoye. Here, according to both sources, were 21 persons (11 men, 10 women) with three houses.

48. Uka. According to both sources, 10 persons (5 men, 5 women) with three houses were found here.

49. Osernoye or Oserna. According to the census of 1897, 46 persons (25 men, 21 women) lived here, while the governor's report gives 43 inhabitants (23 men, 20 women) living in six houses.

Mr. Bogoras does not furnish any information with reference to the above six villages. The inhabitants of the villages 44–49 are also known under the name of "Uka people" or Ukintsi (Укинцы).

50. Voyampolka. According to the census of 1897 and the governor's report of 1898, there were 127 inhabitants (63 men, 64 women) with seventeen houses, while according to Mr. Bogoras (1901) there were only 93 persons (50 men, 43 women).

51. Kakhtana. Here were found, according to the census of 1897 and the governor's figures of 1898, 235 inhabitants (115 men, 120 women); but Mr. Bogoras found only 163 persons (84 men, 79 women). During the epidemic of measles in 1900, they lost, according to Mr. Bogoras, 36 persons.

52. Pallan. This settlement had, according to the census of 1897, 203 persons (100 men, 103 women); the governor's report of 1898 gives 226 inhabitants (112 men, 114 women); while Mr. Bogoras (1901) found here only 132 Koryak (63 men, 69 women) and 20 Russians. In 1900, 35 persons died here of measles.

53. Kinkil. According to both the census of 1897 and the governor's report for 1898, 133 persons (67 men, 66 women) were found here; but Mr. Bogoras found only 89 (50 men, 39 women). In 1900, 42 persons died here of measles.

54. Lesna or Lesnovskoye. By both the census of 1897 and the governor's report (1898) there were 180 inhabitants here (86 men, 94 women) with nineteen houses; but Mr. Bogoras (1901) found only 146 persons (71 men, 75 women). In this settlement 70 persons died of measles in 1900.

The inhabitants of the last five villages are known under the name of the "Pallan people" or Pallantsi (Палланцы). Their total number, according to the census of 1897, shows 878 persons, while Mr. Bogoras (1901) found only

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4



621, but he gives the number of persons who died of measles in 1900 as 183. If we add this figure to the 621 living persons, we find a total of 804, which is less than the figure of the census of 1897. Evidently the Pallantsi are decreasing in numbers. According to Mr. Bogoras, 61 nomadic people (31 men, 30 women) belong to the community of Lesna village, and I cannot say whether this group of nomads is included in the number of Reindeer people of the Petropavlovsk district of the census of 1897 given above.

ESTIMATE OF THE NUMBER OF KORYAK. — It is difficult to give the exact number of Koryak at present, on the basis of the above figures, which are taken from various sources. The figures from the last census, however, which follow below, are approximately correct. If a part of the Kerek, and small groups of Reindeer Koryak, not assessed for payment of tribute, are not included in the census figures, this deficiency, no doubt, will be more than covered by the numbers that died in the epidemic of 1900, since the mortality at that time in settlements and camps was from ten to thirty-three per cent. Thus the data of the census, even taking into consideration the increase of population in the last seven years, will be somewhat higher than the actual number of members of the Koryak tribe. We have compiled the following table on the basis of the census figures.

| DISTRICTS. | REINDEER KORYAK. | | | MARITIME KORYAK. | | | GRAND TOTAL. |
|---|---|---|---|---|---|---|---|
| | Men. | Women. | Total. | Men. | Women. | Total. | |
| Gishiga | 1289 | 1100 | 2389 | 1000 | 1045 | 2045 | 4434 |
| Petropavlovsk | 642 | 642 | 1284 | 687 | 704 | 1391 | 2675 |
| Okhotsk | — | — | — | 126 | 118 | 244 | 244 |
| Anadyr | 33 | 42 | 75 | 52 | 50 | 102 | 177[1] |
| Total. | 1964 | 1784 | 3748 | 1865 | 1917 | 3782 | 7530 |

The greatest number of Koryak, 59 per cent, falls to the Gishiga district. The total numbers of Reindeer and Maritime Koryak are about equal, — 3748 and 3782. The number of women is less among the Reindeer Koryak than it is among the Maritime division. The number of women among the former is less than that of the men, — 90.8 women to 100 men. The number of women among the latter exceeds that of the men, — 102.6 women to 100 men. The difference in the number of women in these two groups may be

[1] I do not include here the 13 Reindeer Koryak scattered over the Okhotsk district, since I believe that this group is either a part of the Gishiga Reindeer Koryak, or that they are the group of Reindeer Koryak who have been assimilated by the Tungus, and are considered officially as belonging to the Koryak of the Yamsk settlement. On the Korkodon River I once met with a Koryak family from the Okhotsk district who could not speak the Koryak language, but who spoke the Tungus, as well as the Russian language.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4



162 explained by the fact that the life of a Reindeer Koryak woman is much harder than that of her Maritime sister. The hard work incident upon their wandering and the pitching of tents, which duty devolves upon the women, and the constant struggle with cold and inclement weather, are unknown in the life of the Maritime Koryak women.

161 Without available correct data as to the numbers of Koryak in earlier times, it is hard to say whether, as a tribe, they are on the increase or not. If we take the figures of 1852 given by Dittmar,[1] — 235 Kamentsi and Paren people,[2] 872 Pallan people, 413 Ookintsi, and 1750 Reindeer Koryak assessed for fur-tribute, making a total of 3270 persons, — we see plainly that they do not represent even half of the present number of Koryak. Dittmar himself estimates the number of Reindeer Koryak not assessed at about 1000. He does not indicate the number of the Alutor people, although he mentions them. Furthermore, he does not even mention the Kerek, the Itkana people, and the Russianized Koryak west of the Gishiga district.

Personally I am inclined to believe that the number of Maritime Koryak is at present smaller than that of the not remote period of 1852. Such a conclusion with reference to some groups may be drawn from the data quoted by me in enumerating clans and settlements. Besides, I saw, between the mouths of the Gishiga and Nayakhan Rivers, traces of old dwellings of a few rather large settlements whose inhabitants had disappeared completely; and I was told that such ruins are found in other places on the shores of Okhotsk and Bering Seas.

As will be seen from the last chapter, the number of Maritime Koryak killed in wars with the Russians was considerable; and since peaceful relations with the Russians have been established, frequent epidemics and famines have deprived the Koryak of a part of their population. The decline is particularly noticeable among the Russianized settlements; for instance, Nayakhan.

The Reindeer Koryak who have not been in such close contact with the Russians have preserved their primitive vigor to a greater degree. Disease may carry off the increase of more favorable years. Of course, we cannot say that the number of Reindeer Koryak is greater at present than it was in preceding periods: but the fact that they are nearly equal in number to the Maritime Koryak indicates that conditions are now more favorable among the former than among the latter, since in olden times, I believe, the Maritime population was greater than that of the Reindeer division.

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[1] Die Korjaken, pp. 8, 12, 14, 28.

[2] With reference to the subdivision of the Koryak into groups, by Dittmar, see above, p. 429.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4



through levirate, was too old. In some cases the second wife, who was obtained through levirate, is the younger of the two. Only in two cases did I find that both wives had children, and in neither of these cases were levirate customs involved. On the other hand, in three cases of men having two wives, neither wife had children. Their barrenness, accordingly, must be attributed to the husband. The only man with three wives whom I saw was the elder of the Taigonos Reindeer Koryak.[1] He had children by his first wife; but she became ill, evidently with hereditary syphilis, and her face is so deformed that she covers it up whenever an outsider enters the tent. His second wife is barren; and from the youngest, the third wife, he has offspring. In one case, a young man who married an old woman, his uncle's widow, through levirate, took into his house a little girl, and began to live with her after she had grown older. She seemed about sixteen years old when I saw her, and she was pregnant at the time. Such marriages with minors were more common in former times. Generally speaking girls marry when twenty years old, or even older.

It is interesting to note that the greater number of monogamous marriages among the Reindeer Koryak coincides with the greater number of men as compared with women among them.

The statistics of the official census for 1897 have been discussed before (p. 445). I myself made a detailed census of the Maritime Koryak from the village of Kamenskoye to the three Itkana villages, inclusive, and of the Reindeer Koryak on the Taigonos Peninsula and along the Tiqai River. According to my count, there were 102 women to every 100 men among the Maritime Koryak, and but 89 women to every 100 men among the Reindeer Koryak. The ratio of women to men which I obtained among the Maritime Koryak was identical with the one I found in the official census of all the Maritime Koryak. But the percentage of women among the Reindeer Koryak which I obtained was even below the census of 1897, which gives 90.8 females for each 100 males. This may possibly be explained by the fact that I took the census after an epidemic of measles which had carried off more women than men, and left many widowers.

Judging from both myths and actual observation, it seems that the prevailing form of marriage among the Koryak is monogamic, and that polygyny kept up by the custom of levirate and the desire of having an offspring when the first wife is barren. However, in certain traditions which I heard, relating to a past by no means remote, stories are told of strong men, who were good warriors and skilful hunters, and who had harems of women taken by force from their fellow-tribesmen. A cavern on the rocky coast of Penshina Bay was pointed out to me as the dwelling-place of such

[1] According to Dittmar, when he visited the Taigonos Peninsula, the elder had four wives (Dittmar, Die Koriken, p. 25).

17:Antropova E-4 (no date) 1964 RY4 Koryak RY4



the common name of Itkana (Upper, Middle and Lower); 5) Apukintsy, who lived at the mouth of the Apuka River and farther north, along the coast of the Bering Sea; 6) Kereks—a small coastal group, living northeast of the Apukintsy along the coast of the Bering Sea, from Natal'ya Bay in the southwest to Cape Navarin in the northeast; 7) Alyutortsy—the second largest group, inhabiting the large area of the Kamchatka Isthmus, from the village of Tymlaty in the south to the village of Olyutorka (Bering Sea coast) and Rekinniki and Podkagernoye (the coast of the Sea of Okhotsk); 8) Karagintsy—a group close in language to the Alyutortsy, living from the village of Tymlaty in the north to Uka in the south (on the east coast of the Kamchatka Peninsula); 9) Palantsy—distributed in 5 villages along the coast of the Sea of Okhotsk, from the village of Lesnaya in the north to that of Vayampolka in the south.

The census of 1926–1927 set the number of Koryaks at 7434 persons, of whom some 55% were nomads and some 45% settled.

At present almost all the Koryaks live within the bounds of the Koryak National Okrug of the Kamchatskaya Oblast. Only an insignificant number of Koryaks live outside the okrug—in the Chukchi National Okrug (the Kereks), and in the Bol'sheretskiy and Petropavlovskiy Rayons of the Kamchatskaya Oblast. The Koryak (National) Okrug is divided into 4 rayons: Penzhinskiy, with its center in the village of Kamenskoye (Vaykynan); Olyutorskiy, with its center at the village of Tilichiki (Tylliran); Tigil'skiy, its center at the village of Tigil' (Vuyvyn); and Karaginskiy, its center at the village of Ossora. The center of the okrug is the village of Palana in the Tigil'skiy Rayon.

The Koryak National Okrug of the Kamchatskaya Oblast lies between 56°–65°N and 158°–174°E. The unfavorable average temperatures and the wide expanses of tundra and forest-tundra, despite the relatively southerly position of the okrug, lend a harsh quality to its environment. Nevertheless, the natural conditions of the territory, which extends almost from the Arctic Circle in the north to the latitude of Moscow in the south, are not homogeneous. Their diversity is intensified by the complex mountain relief of the area. The extreme northwestern corner of the okrug—the Upper Omolon Basin—is the highest spot, and most continental in climate. This area belongs to the forest zone, although coniferous forests occupy relatively small areas, while the predominant terrain consists of lichen-grown and other tundras, with scrub thickets in the mountains and river valleys. There are also grassy swamps and meadowlands.

The middle part of the Penzhina River Basin and adjacent areas on the Kamchatka Isthmus are characterized by a predominance of hills and low plains. The continental character of the climate lessens as one approaches the Sea of Okhotsk. Despite its more southerly position, this entire territory belongs to the forest-tundra zone. It has no coniferous forests, but abounds in scrub thickets, mountainside tundras and rocky areas in the mountains. There are even more mountain tundras in the east of the okrug—among the Koryak uplands and in the northeastern part of the Kamchatka Isthmus.

The rest of the territory of the okrug embraces the swampy unforested coastal lowlands of the northwestern part of the Kamchatka Peninsula and the western slope of the middle part of the Middle Kamchatka Range. Stone-birch groves, thickets of cedar and alder, and dry moss and other tundras extend over the mountainsides and mountaintops; in the river valleys in the mountains and foothills, vegetation consists of tall deciduous forests (poplar, alder, willow, Korean cedar, and, farther south, birch) and meadows. In this part of the okrug, which lies in the temperate zone, the climate is moist and

1: Kolarz J-4 (no date) 1954 RR1 Siberia
AINU AB6
TUNGUS RU5
KORYAKS R44



A 208 691 871

Sakhalin which was entrusted, among other things, with 'raising the cultural and living standard of its native population', the Ainu in particular.[48]

208 191

Three years after the establishment of Soviet sovereignty over Karafuto Russian propaganda claimed that 'a revival of the ancient, original culture of the Ainu people' was noticeable, and that an 'Ainu national literary language' was in the process of being created.[49]

## THE 'NATIONAL AREAS' OF THE EVENI AND KORYAKS

T 634 101 131 K 634 101 131

In 1930 three 'National Areas' were founded in the Far Eastern Territory, one for the Eveni (Lamuts), one for the Koryaks, and one for the Chukchi. The last two are still in existence, but the 'National Area' of the Eveni – Okhotsko-Evensky National Area was the official name – was disbanded after four years. It is doubtful whether the Eveni National Area, which covered 400,000 square miles, ever existed except on paper. The Eveni as a nomad people were not prepared to accept the notion of a territory with stable frontiers and a permanently fixed cultural and political centre. The attempt to erect such a centre, first in Okhotsk, later in Nogayevo, failed.[50] The National Area of the Eveni was formally abolished as a result of the progress which Russian colonization by convicts had made around the Okhotsk Sea in the early 'thirties'. By 1934 the proportion of natives in the population of the National Area had dropped to 40 per cent as against 80 per cent shortly before its foundation.

T K [167] T K [162]

T 634 101 131 161 K 634 101 131 161

The Koryak National Area has been able to survive because the Soviet authorities have not yet succeeded in fully exploiting its riches, and have not, up to now, swamped the area with convicts and other settlers. The Koryak National Area covers the northern part of the Kamchatka peninsula, and the adjacent part of the Asiatic mainland. It is 125,000 square miles in area, and had 11,400 inhabitants in 1926. Out of this total, 61 per cent were then Koryaks, 8·9 per cent Chukchi, 7·1 per cent Kamchadals, and 5·5 per cent Eveni. The Russians accounted for 14·3 per cent.

T 433 634 K 433 634

The leading Soviet expert on the arctic and sub-arctic regions of the Soviet Far East, M. A. Sergeev, considers that the Koryak National Area is, politically and economically, one of the most important parts of North East Asia, in view of its close proximity to Japan and the U.S.A. Sergeev, who wrote the only available monograph on the Koryak National Area, pointed out that the Area had a considerable part to play in Russian foreign trade, and that it could develop into a territory earning for the whole Soviet Union an appreciable amount of foreign currency.[51] Among the economic assets of the National Area Sergeev lists its riches in fish, reindeer and fur animals, as well as gold and oil. All these items should be used for export, whereas the chief importance